

شرح الأصول الثلاثة

لفضيلة الشيخ تركي البنعلي

Explanation of The Three Fundamental Principles of Imam Abdul Wahhab by Shaykh Turki Binali (Abu Sufyan As-Sulami)

Summarized notes on the classes on 'The Three Fundamental Principles' by Shaykh Imam Abdul Wahhab (May Allah have mercy on him) explained by Shaykh Turki Binali (Abu Sufyan As-Sulami)

Introduction

❖ **Why did Allah create us?**

Allah created us for Tawheed – Allah says: “And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).” (Surah Dhariyat 51: 56)

❖ The reason Allah created mankind and Jinn is that they worship Him alone

❖ This Tawheed is what Allah sent His messengers with to call to and sent down with His book, with which He legislated Jihad as Allah says: “And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone).” (Surah Baqarah 2: 193) Ibn Abbas said ‘Fitnah’ here means Shirk. Allah sent the Messengers, revealed His books and legislated for the sake of Tawheed (meaning - so that all of mankind and jinn worship Him alone)

❖ Allah says to His Prophet Sallallahu alayhi was sallam: “So know (O Muhammad SAW) that Lâ ilâha ill-Allah (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.” (Surah Muhammad 47:19)

❖ Tawheed has been categorised by the scholars of Islam into three types:

1) Tawheed Ar-Ruboobiyah (Oneness of Allah in His Lordship) – this is to single out Allah in His actions, we must believe His the Creator, Sustainer, provider. We believe that Allah created us and He will again resurrect us on the day of Qiyamah.

2) Tawheed Al-Uloohiyyah/Ibaadah (Oneness of Allah in His worship) – this is to worship Allah alone and not associate partners with Him. This Tawheed Uloohiyyah is further categorised in three types:

I. **Tawheed Al-Ibadah wa Nusuq (Oneness of Allah in acts of worship)** – this to direct all type of worship to Allah, so we do not pray to anyone except to Allah, we do not give sacrifice except with give it for the sake of Allah as Allah says: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds." (Surah

An'aam 6:162) also He says: "...Therefore turn in prayer to your Lord and sacrifice (to Him only)..." (Surah Al-Kawthar 108: 2)

So one must seek refuge with Allah alone, one must have reliance only in Allah, like Allah says: "You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." (Surah Fatiha 1: 5)

II. **Tawheed Al-Hukm wa Qadaa (Oneness of Allah in His Ruling and legislation) –**

meaning one must not rule except with the rule of Allah. Just how Allah has ordered us not to associate partners with Him He also has ordered us to rule by His law and no other, like how Allah says: "And He makes none to share in His Decision and His Rule." [18: 26]

Shaykh Muhammad Al-Ameen Ash-Shanqeetee mentioned 'Associating partners with Allah in His ruling/legislation (i.e. ruling with a law other than Allah's) is like associating partners with Him in (acts of) Worship', also Shaykh Muhammad Ibn Ibraheem mentioned 'Associating partners with Allah in His ruling/legislation (i.e. ruling with a law other than Allah's) is like associating partners with Allah by prostrating to a idol and anything like that.'

Allah says: "The Hukm (judgment) is for none but Allâh. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not." (Surah Yusuf 12:40)

Allah combines both ruling by the law of Allah and also worshipping Him alone in the following ayah:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (Surah Tawbah9: 31)

Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from `Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, `Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. `Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was

known for his generosity, went to Al-Madinah. When the people announced his arrival, `Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah; (They took their rabbis and their monks to be their lords besides Allah). `Adi commented, "I said, 'They did not worship them.'" The Prophet said, (Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.)

- III. **Al-Wala wal-Bara (Loving and Hating for the sake of Allah)** – Allah says: "Indeed there has been an excellent example for you in Ibrahim and those with him." (Surah Mumtahinah 60:4) – The scholars of tafsir "and those with him."- means all the Prophets, some others scholars say it means those who follow the way of the Prophets. Allah carries on to say "Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone," (Surah Mumtahinah 60:4)

Al-Wala is to have loyalty to Allah and those who have loyalty with Him. Al-Bara is to hate those who hate Allah and this is what is meant as the Shahadah – that you ally with those who Allah with Allah and you dissociate yourself from those who dissociate themselves from Allah.

Allah says: "O you who believe! Take not the Jews and the Christians as 'Awliya' (friends, protectors, helpers etc.), they are but 'Awliya' to one another. And if any amongst you takes them as 'Awliya' then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust)." (Surah Al-Maa'idah 5:51) - Allah has given the ruling here that those from the people of Tawheed who take the jews and christians as Awliya (friends, protectors, helpers etc.) then they are not from the Muwwahideen (people of Tawheed).

- Various points can be taken here as for the saying "they are but 'Awliya' to one another" meaning they are only Awliya of each other/
- Also we see were Allah says in the same ayah ". And if any amongst you takes them as 'Awliya' then surely he is one of them" Imam Ibn Hazm mentioned that there is a Ijma (Consensus) and that there are no two people who disagree that what is meant here is taken literally, that whoever take the jews and christians as Awliya is one of them meaning he has disbelieved.
- Allah continues in the same ayah to say "Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust)." – Which means here Zalimun Akbar which is Shirk which is Kufr (Disbelief)

3) Tawheed Asma was Sifat (Oneness of Allah in His Names and Attributes) – From Iman (faith) in Allah is to have Iman in His Names and Attributes that occur in His Book (i.e. the Qur'an) and that have been affirmed by His Messenger Sallallahu 'alayhi wa sallam.

(Notes added to the definition: without Tahreef (distorting the wording or the meaning), Ta'teel (divesting or denying the Attributes), Takyeef (asking how) or Tamtheel (resembling Allah to any of His creation). Rather, it is obligatory to leave them as they came, without Takyeef. Along with this, it is also obligatory to have Iman in the meaning that Allah - the Mighty and Majestic - has been described with, in a way which befits Him; without resembling Him to His creation in any of His Attributes.)

- ❖ The sheikh continues to mentions many books on Aqidah from the scholars of Ahlus Sunnah.
- ❖ Then the sheikh gives a brief biography of the sheikh Mohammad bin Abdul Wahhab